

For The Tribune.
Noah's Dove.
BY AUGUSTUS HODGKINS.
Above the weary waste of death,
The dove spread forth her silent wings,
And as home on angel's breath,
Away, rejoicing, fluttering, springs!
On, on, she urged her rapid flight,
Above the Hades-overflowing world,
Around, o'er wild and mountain-blest,
The waves their boiling surges rolled!
No word would on fair, green isle,
New desert here, or mountain crest,
Could tempt the wandering bird awhile
To stop her weary wings to rest.
Back to the floating Ark of Life,
The restless wanderer turned her way,
Where, safe within from tempest-stay,
She waits the Heaven-appointed day.
So, like that Dove our hearts have flown
On wings of Hope and Passion faith,
And sacred, untrusting and alone,
Above the cheerless wastes of Earth.
In Childhood's hours the Ark we leave—
The tower of Innocence and Love!
Condemned in weary flight to grove,
And, like that fabled bird, to rove!
But ah! unlike the Pilgrim-bird,
We seek our former home in vain;
Our prayers to earth alike mislead,
We wear the hopeless exile's chain!
Steadily our footsteps move along;
Our brows are placed and serene;
Our ears attend the siren song,
Which fills the mortal world within.
But there are hours when Hope no more
Can quell with clouds the throbbing breast;
Behind a void—a cloud before,
Where shall the hapless wanderer rest?
Go forth, my soul! Thy weary feet
Shall yet alight on peaceful ground;
Who knoweth not the valleys sweet,
Where rest unending shall be found?
Norfolk, N. Y.

Letter from O. A. Brownson.
Boston, April 10, 1843.
HONORABLE GENT.,
My Dear Sir: In your notice in the Tribune, some days since, of my article on Democracy and Liberty, published in the April number of the Democratic Review, you make, inadvertently, I presume, a statement which I must ask you to allow me to correct.

In my article, I say—"the movement party," that is, the party of progress, "is divided into two sections: one the radical section, seeking progress by destruction; the other the conservative section, seeking progress through, and in obedience to, existing institutions;" and I contend "that the conservative section is the only one that a wise man can call his own." You say I confess that I once adopted and acted on the policy—that of destruction—here condemned. This is the statement I wish to correct.

In the first place, Sir, if you will look again at the article in question, you will see that I make no such confession as you allege. I no where say, or imply, that I ever adopted the policy which I assign to the radical section of the movement party. I am not, in the paragraph alluded to, speaking of myself personally, but of the two different classes of Reformers, and characterizing their respective methods of seeking reform.

In the second place, allow me to say that I not only do not make the confession you state, but I have never, since my name has been much known, adopted or acted on, or recommended others to act on, the policy I condemn in the paragraph quoted.

The policy of seeking progress by destruction, which I charge upon the radical section of the movement party, has never, at least for the last thirteen years, and is still under any thing but to contentment it, it has been unintentionally and unconsciously, this may surprise you. For the public have—for what reason I know not—in the very teeth of my repeated disavowals, insisted upon calling me not only a radical, but, as it were, an arch-radical—the very impersonation of the quinquessence of radicalism.

Yet, Sir, this has been wholly false, false from beginning to end, unauthorized by the fair interpretation of anything I have ever written. On this point, commencing with September, 1830, I defy contradiction, from anything I have written, when interpreted fairly, and according to the obvious meaning of the words.

I will not say that, when I started the "Herald of Reform" in Western New York in 1829, I did not to some extent share the views of what I should call the destructives; but I have long since renounced and denounced, publicly and over again, the views which I then entertained whether of society or of religion. I have not sought to blot all the errors into which I had been betrayed by young enthusiasm and inexperience; but in point of fact, my views even then were by no means so ultra as it has been supposed.

Here is a quotation or two from my Editorial Address on taking charge of the Boston Reformer, July 1, 1836—"When I connected myself with the cause the Working Men profess to have at heart, [1829] I had no confidence in Religion, and concerned myself with it but to oppose it; now I embrace it as the very lever of Reform, as the very soil of Progress. Then I regarded Man as passive in the hands of external circumstances; I now recognise in him an active principle, by which, to a certain extent, he may rise superior to circumstances. I now, without undervaluing the outward, look mainly to the inward. Then I was indignant at the past, and wished to destroy all existing society, and to create a new society, modelled after certain notions of social perfection of which I then dreamed. But I now approve the past; see much in the present to approve; have no wish to destroy, but to perfect what is already begun."

I was then truly a revolutionist in principle, and in spirit; I am now much more of a conservative. The age of revolutions has passed by. We live in an epoch, at least in a country, of orderly, legalized progress. Here is no settled order to break up; no privileged class to break down; no change in the fundamental laws to be effected. Here [in this country] the Government is, so far as its theory is concerned, established in the interests of the many, and whatever evils respecting it we may have to point out, they are evils of legislation or of the administration of the laws. The conservative opposes the radical, because he thinks the radical would break up all order, introduce confusion and anarchy; the radical opposes the conservative, because he believes the conservative is opposed to all progress and determined to perpetuate all existing abuses. Both may unite and be fellow laborers for humanity, the very moment that the means of obtaining progress without interrupting order, and preserving order without preventing progress, is discovered. This is the great problem, which it seems to me to our Government has solved; and hence I can close the Address by saying—"I am, then, it may be seen, neither conservative nor radical, but a combination of both, and the Reformer will labor to unite the two parties, or rather to melt them both into one great party of humanity."

Here is the very policy stated at length, which I recommend in the Democratic Review, and publicly advocated nearly seven years ago, and before I had become much known to the public, or the public at all interested in my opinions. In representing me as confessing to a change, you certainly imply a change I must have undergone since this period of 1836.

The Boston Quarterly Review, commenced January, 1838, the publication which has been the principal means of making me known, was started on the principle here laid down, and conducted on that principle from beginning to end. In my introductory address I disclaim the character of reformer and innovator. In "Our country on democracy, in the first number, I say: "Our principle is, no revolution, no destruction, but progress. Progress is always slow, and slow it is; the slower it is, the more speed it makes. We wish no haste, no violence, in pulling down old institutions, or in building up new ones. We would innovate boldly in our speculations; but in action we would cling to old usages, and keep by old lines of policy, till we were fairly forced by the onward pressure of opinion to abandon them."

Here you see, Sir, is the same thought reproduced. I give you another extract, from an article on the Sub-Treasury bill, July, 1838:—"Here [in this country] we cannot be revolutionists. Here, we can tolerate no innovations, no changes, which touch fundamental laws. None are admissible but such as are needed to preserve our institutions in their original character, to bring out their concealed beauty, to clear the field for their free operation, and to give more directness and force to their legitimate activity. Every measure must be in harmony with them, grow as it were out of them, and be but a development of their fundamental laws." (vol. I, p. 335.)

THE ORIENTALIST, DE SACY.—The Paris correspondent of the National Intelligence furnishes the following paragraph concerning the eminent savant DE SACY, whose reputation as an Oriental scholar has seldom been surpassed:

"Few of the French volumes lately sent in Paris possess more interest for the erudite corps than the first of the three large octavos, the only one ready as yet, to constitute the catalogue of the library of Baron STREVER DE SACY, the unrivaled Orientalist. The public sale of his vast and wonderful collection in all languages will commence on the 15th of next month, and be continued at intervals until the 18th May. Dannon's excellent Historical notice of the Life and Works of De Sacy, which caused the man to be admired equally with the savant, is prefixed. Mr. R. Merin, charged with the preparation of the catalogue—a herculean labor in itself—has included a general survey of its contents, and the theological motives in the classification of the bibliographical portions, to which the first beautiful octavo ever before printed displays so large and curious a mass of Biblical philology, or so remarkable a series of books relative to the religion of Moses, and to Talmudism. Islamism, too, is represented in a series alike extensive and precious. Whoever has visited the library must be struck with the justness of Merin's remark that the arrangement was not merely that of a universal scholar, but of a man of taste; every book and manuscript brought from the East retained its original national costume: a Turk might have himself at Constantinople, a Maronite in Mount Lebanon, and a Moulta at Calcutta. De Sacy prided himself also on the elegance and rarity of his assemblage of the master-pieces of Greece and Rome, in the best editions. It was his will that this unique private library—the fond accumulation of his life—should be disposed of at auction; and the dispersion of his treasures seems the more grievous that the whole—where and as it now is—breathes, in a manner, of himself, might be called a monumental likeness, an enduring representation of the liberal sage, and a comprehensive memento of his studies and performances. Having mentioned Dannon, also, do I mention that the posthumous course of Lectures on History by that Secretary of the Academy of Inscriptions and Belles Lettres, of which Diderot has issued four volumes, cannot be too highly prized, and should be procured for every public library in the United States. Dannon and De Sacy were equal to any German or British intellectual operatives in the variety and depth of their studies and the amount of their productions; but contrasted with them by the French moral temperament which retains buoyancy under any load or exertion, which remains susceptible of social gratification and the enjoyments of fancy and taste, to the last stage of the mortal career. Poor Southey, who stood at the head of the British literati, broke down prematurely in all his mental faculties, under labors prodigious, indeed, yet less so than those of the French paragon whom I have just mentioned, or several whom I could name, in some brilliant salon of Paris, fit companions for the gayest and shrewdest groups of their sex."

THE VOLUME OF THE REVIEW FOR 1839 is in the same spirit, and nobody has ever pretended that it was excessively radical. You may quote against me the article on the Laboring Classes, published July, 1840; but if you read it in the light of what has been for years my avowed principle, and of my Delancey, which followed October after, you will see that all the reforms I contended for, wisely or unwisely, are such as I held to be demanded by the fundamental principles of the gospel, and of our political institutions. If I condemned an outward priesthood, it was in obedience to the protestantism in which I had been educated, and which is embraced by the great mass of my countrymen, and in obedience to the gospel of Jesus, as I then understood it. If I demanded a change in the law by which property is transmitted and reapportioned, I did it on the ground, truly or falsely assumed, that such change was demanded by the universally admitted principle of our institutions, and could be introduced without introducing any new principle into our legislation. My proposed changes might have been unwise—that contended for in relation to the church and the clergy was wrong, though not from the point of view I then took; but I proposed no destruction of either religion or of property, both of which I recognized and contended for in the very article which was made the ground of accusation against me. That article contained some loose expressions, capable of being misapprehended, but they were defined in my own mind by my previously published opinions, in the light of which I took it for granted that the public would understand them. I had so often repeated in my writings the fundamental principles which governed me in all my efforts to moderate the condition of my brethren, that I could not feel that it was necessary to repeat them again.

In the Quarterly Review for 1841 and 1842, in the same doctrine I now contend for is brought out clearly, distinctly, and the whole article on Democracy and Liberty, in the Democratic Review, is little else but a reproduction of what I had published on the same subjects in the course of those two years. I will trouble you with one extract more, from the Boston Quarterly Review for October, 1841, p. 528:—"Seriously, however, in this matter of world-reforming, it is our misfortune to differ from our radical brethren. The reforms which can be introduced in any one country are predetermined by its geographical position, the productions of its soil, the genius of its people, and of its existing institutions. Any reform which requires either the introduction or the destruction of a fundamental principle is precluded. All reforms must consist in, and are necessarily limited to, clearing away anomalies, and developing already admitted principles."

This last extract contains the doctrine which I have uniformly asserted, and by which I have believed myself to be uniformly governed, in all my public communications, whether from the pulpit, the lecture-room, or the press, since the autumn of 1830, when I ceased my connection with the Boston Republican and Herald of Reform, which I conducted at LeRoy, in your State, and resumed my labors as a Christian minister. If you mean to say that I have changed, on the point in question, from the views I then took, I have no fault to find; I say as much myself. If you mean to say that I have changed on this point, since the clamor that was raised against me in 1840, which I presume you mean, I deny it, and point you to those extracts as the justification of my denial. I have always protested against the justice of that clamor. The public mistook me then, and because they find me now putting forth doctrines at war with the doctrines which they then ascribed to me, they turn round and charge me with having changed my views, and having turned from a violent radical to a staunch conservative. I have undergone no change of the sort. If there be any difference, I am more thoroughly radical now than I was when writing my article on the Laboring Classes. The real changes which the election of 1840 effected in me will be stated with all frankness and candor in the Democratic Review for next May, and they have already been stated in the Boston Quarterly Review, for January, 1842.

I have not, Sir, attempted to defend myself. I have only wished to correct a false impression which has gone abroad as to my real doctrines. I am among those who believe in progress, and whose ruling motive of action is the moral, intellectual and physical melioration of the mass. For this melioration I have thus far labored as I could. The cause is as dear to my heart as ever, and my love for, or my confidence in, the great body of the working men, has suffered, and shall suffer, no diminution. I have the honor to be, Sir, your obedient servant,
O. A. BROWNSON.

SPIRIT OF HEBREW MUSIC AND SONG.—Three Lectures on the above subject, and on the Jewish People, by Rev. Mr. H. Hastings, of Boston, on the even of Wednesday, 12th, Friday, 21st, and Wednesday, 29th, next, at 7 o'clock.
Illustrations of chanting by an efficient choir.

Lecture 1st.—The Hebrews—Their spirit and influence in the formation of National Character. Recited by Mr. H., accompanied with chanting of responsive choruses.

Lecture 2nd.—The Devotional Songs.—Their effect at the great National Festivals. The choruses recited by David, and the instrumental music, as described in the Psalms and the Song of Solomon, recited by the choir.

Lecture 3rd.—The Structure of the Sacred Lyrics.—Examples of the Hebrews, Hymns, Litanies, and Psalms, and to give out their spirit. The Hebrew style of instrumental music, as described in the Psalms and the Song of Solomon, recited by the choir.

Tickets for the first Lecture, 50 cents; for the second, 25 cents; for the third, 10 cents. Tickets for the three Lectures, 1 dollar. Tickets for the three Lectures, 1 dollar. Tickets for the three Lectures, 1 dollar.

ILLINOIS, MISSOURI, AND IOWA CREDITORS.—Thomas J. Farnham, Counselor at Law, is located at St. Louis, Mo., and is prepared to attend to the collection of Debts, and any business connected with the Sale and Purchase of Lands, the Payment of Taxes, and the Redemption of Mortgages, in any of the States and Territories bordering on the River Mississippi.

He may be found for a short time at the office of his Agent, Mr. J. H. Brown, at the corner of Third and Fourth Streets, St. Louis, Mo., where he will be happy to communicate with those who may have business to transact with him. He desires information in regard to persons or places in the West.

Reference—Hon. Benj. F. Butler, Mrs. W. Campbell, Esq., and others. New York, April 13, 1843. 314

TO LET.—Two houses in Jones street, near Bleeker street. Apply to JOSEPH McMURRAY, 100 Pine street.

TO LET.—Several offices in the Tribune Buildings. Apply to McELRATH, Tribune Office.

TO LET.—The two-story Dwelling House No. 315 Fourth street, four doors west of Broadway. Apply to GRINNELL, MINTURN & Co., 78 South-st.

TO LET.—The second story of the Tribune Buildings, opposite the City Hall; also, the basement of the new building No. 9 Spruce, and the second story of Spruce street. Apply to McELRATH, Tribune Office.

FOR SALE OR EXCHANGE for other city property, one or two large three-story dwelling houses, built in the best modern style, in a central part of the city. Inquire of JOHN NEWHOUSE, 126 Water-st.

THE TRUE WAY TO RECOVER HEALTH.
An individual only wishes to know the RIGHT way to recover, and there are none, were it surely made known how long might be prolonged and Health recovered, who would not adopt the plan. Evidence is required that the right way is discovered. This is what this suffering from sickness was to be satisfied about. For who so foolish as not to enjoy all the pleasures of life, when he has experienced so much benefit himself and family? It is a melancholy fact, that a very large proportion of the most useful members of society die between the ages of thirty and forty. How many willows and helpless orphans have been the consequence of neglecting health when lost! Their own poor parents, who have been the cause of their own ruin.

THE CAUSE OF DISEASE.
Now when we are afflicted with sickness, it arises from the Natural Powers of the body not having sufficient strength, in the Natural Course of the System, to expel those matters or humors, which have become useless, and whose retention produces injury to the organization. For instance, in this case, what should have passed out of the body by the pores of the skin are thrown back upon the blood; the blood thus clogged in its circulation, remedies the evil, by throwing the impurities which should have passed by the skin, upon the organs of the stomach and bowels. Now, if the stomach and bowels are clogged, perspiration cannot be created in the body, and no harm is done. But, if the stomach and bowels do not happen to be in this healthy condition, for instance, the bowels should be in a costive or bound state, the matters of their own as well as those received from the stomach of clogged perspiration, are again taken up by the blood; and this fluid of life may be so impeded, as to produce apoplexy, or paralysis, or it may become chronic, and produce a general debility of the system. If the lungs have been previously affected, then inflammation of the lungs; if the heart, then Anæmia, or some affection of the heart, or Anæmia Pectoris; if the brain has previously suffered, then inflammation of the brain. If an injury has been done in any part of the body, and the part so injured has not recovered, it may become a permanent complaint, it will show itself again. Those who have been much troubled with Fever and Ague, will be again affected by it, or some intermittent fever will take its place. If a child, then the measles, whooping cough, or other kind of epidemic, will be the result. If the impurities which are striving to get out, but are not able without assistance, will produce that form of disease, which the person having these impurities in him, is most susceptible to recover.

Now all these dangers and difficulties can be prevented, and the long and certain recovery, by using NEWBURY'S PILLS. This is a fact well understood to be by thousands of our citizens. This medicine, if taken so as to purge freely, will surely cure any curable disease. There is no form or kind of sickness that it does not cure, and it is the only medicine that cures by its power in restoring perspiration, their cure Measles, Small Pox, Worms, and all contagious fevers. There is no medicine in the world so able to purify the mass of blood and restore to a healthy condition to the BRONCHITIS PILLS. This makes them valuable in curing all kinds of Cough, Hoarseness, Sore Throat, and recent or chronic enlargement of the glands or organs. Perhaps the BRONCHITIS PILLS are one of the most POWERFUL REMEDIES IN NATURE for the cure of RHEUMATISM and all diseases of the skin and joints, and for the cure of the most obstinate humors. They dissolve congested blood and cure inflammations of all kinds, whether of the bowels, of the lungs, or of other parts of the body. Their power is so great over the brain and nerves, that Palsies, Convulsions, (both in the infant and adult,) and all other kinds of nervous diseases, may be cured by their use. They should be in every house. They may be justly termed the safety-valve of Disease.

The same may be said of BRONCHITIS EXTERNAL REMEDY, as an outward application in all external pain, or swelling, or greatly assists the action of the BRONCHITIS PILLS. It is a very potent and broken, it should be used with one of two parts of water.

The External Remedy or Liniment and Bandell's Pills are for sale at DR. BRONCHITIS'S Dispensary, 210 Broadway, between Third and Fourth streets, Philadelphia; corner of Light and Second streets, Baltimore; and at Van Schaick's 41 Market-st., Albany—at 25 cents, with full directions; and by over 20,000 Agents in the United States and Canada.

A Safe Test of Genuine Bandell's Pills: Examine the Box of Pills; then look at the Certificate of Agency, whose engraved date must be within the year, where every authorized Agent must possess. If the three labels on the Box agree with the date on the Certificate, the Pills are genuine, if not, they are false.

CROTON WATER.—Messrs. WHITESEY & JENKINS, Plumbers, No. 141 Broadway and No. 66 East Broadway, would most respectfully inform the public that they are now manufacturing and putting up Croton Water in a durable and workmanlike manner. Their work is warranted to give entire satisfaction, and Pipes are so laid down as to be a perfect security.

Best and most Improved Tinned Lead, Iron and Composition Pipes, Hot and Cold Showers Baths of various patterns. Lead and Brass Roofs, Life and Fire Pumps. Water Cisterns, and all other kinds of Iron and Brass Work. The Public are respectfully invited to call and examine their materials.

CROTON WATER introduced without taking up the sidewalks. New York 1842. The following certificate, with others, can be seen at the shop. Mr. FRANCIS J. WHITESEY, having been employed at Girard College, Philadelphia, to supply the Croton Water, has been informed that the opportunity I there had to judge of his merits in the line of his business, believe him to be worthy of the confidence of the Public. WALTER, Architect Girard College, Philadelphia, Feb. 7, 1842.

NOTICE.—Persons taking the Croton Water, whose contracts expire on the 1st of May next, and who intend to take the same, are informed that the water will be supplied to them on the 1st of May next, and that the water will be supplied to them on the 1st of May next, and that the water will be supplied to them on the 1st of May next.

LAND WANTED.—The Sylvan Association of the city of New York are desirous of purchasing a tract of land, containing about one hundred acres, in the city of New York, or in the State of New York, or in the State of New Jersey, or in the State of New Hampshire, or in the State of New England, or in the State of New France, or in the State of New Spain, or in the State of New Mexico, or in the State of New California, or in the State of New Australia, or in the State of New Zealand, or in the State of New South Wales, or in the State of New Victoria, or in the State of New Tasmania, or in the State of New New Guinea, or in the State of New New Caledonia, or in the State of New New Hebrides, or in the State of New New Ceylon, or in the State of New New Java, or in the State of New New Sumatra, or in the State of New New Borneo, or in the State of New New Celebes, or in the State of New New Moluccas, or in the State of New New Philippines, or in the State of New New Irian, or in the State of 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